

Selected Hadiths of the Prophet Muhammad



99 STEPS TO THE TOP

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ





Original Title : Zirveye 99 Adım

Copy Editor : Süleyman Derin

Translator : Mütevekkil Tanrıverdi

Istanbul : 2015

ISBN : 978-9944-83-404-9

Language : English

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99 Steps To the Top

1 - عَنْ أَيِّ ذَرْ جُنْدِبِ بْنِ جُنَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ : «الْإِيمَانُ بِاللَّهِ ، وَجِهَادٌ فِي سَبِيلِهِ». قُلْتُ أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ : «أَنْفَسُهَا عِنْدَ أَهْلِهَا ، وَأَكْثُرُهَا ثَمَنًا». قُلْتُ : فَإِنْ لَمْ أَفْعُلْ؟ قَالَ: تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِآخْرَقَ؟ قُلْتُ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ إِنْ ضَعَفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ : تُكْفُ شَرَكَ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ». مَتَّقَ عَلَيْهِ .

1. By way of Abu Dharr Jundub bin Junada (r.a.) who stated: I asked The Messenger of Allah (peace be upon him) "Which are the best actions?"

He replied: "**Believing in Allah and striving in His path.**" I asked: "Which type of slave is best to free?"

He replied: "**That is the one who is most valued by his owner and therefore the most expensive.**"

I enquired further: "What if I cannot do that?"

He replied: "**You should help a servant or a handicapped person.**"

I further asked: "O Messenger of Allah, what if I fall short in these actions?"

He replied: "**You should keep from harming people as that is considered from you a charity to yourself.**"

2- عَنْ أَيِّ مَسْعُودِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ ﷺ: «إِنَّ مَا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ». رَوَاهُ الْبُخَارِيُّ .

2. By way of Abu Mas'ood Al-Ansari (r.a.) who stated:

The Prophet (peace be upon him) said: "**One message that has been remembered since the first Prophet is 'If you have no shame to you then do as you wish'.**

3 - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى قَتْلَ أُخْدِي ، فَصَلَّى عَلَيْهِمْ بَعْدَ ثَمَانِ سِنِينَ كَالْمُوَدْعَ لِلأَحْيَاءِ وَالْأَمْوَاتِ ، ثُمَّ طَلَّ إِلَى الْمُتَبَرِّ فَقَالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطْ وَأَنَا شَهِيدٌ عَلَيْكُمْ ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ ، وَإِنِّي لَا نَظُرٌ إِلَيْهِ مِنْ مَقَامِي هَذَا ، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا ، وَلَكِنْ أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا». قَالَ: فَكَانَتْ أُخْرَ نَظَرَةً نَظَرَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مُتَقْرِئٌ عَلَيْهِ .

3. By way of Uqba bin Aamir (r.a.) who stated: The Messenger of Allah (peace be upon him) went out to where those that died at Uhud were buried eight years before and prayed over them as if he was bidding farewell to the living and the dead.

Then he (peace be upon him) climbed the pulpit and said: **“As I stand here among you, I am a benefit in your midst. For this reason you are scheduled to meet at the pool which I can see very clearly from right here where I stand. I do not have a fear that you will commit acts of polytheism. What I fear is that you will become engrossed in this fleeting world to the point of competing for it”.**

He (r.a.) ended the narration by saying: “It was the last look that I was able to have of The Messenger of Allah (peace be upon him).”

4 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبَعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا ، وَمَنْ دَعَا إِلَى ضَلَالٍ كَانَ عَلَيْهِ مِنَ الْأَثْمِ مِثْلُ أَثَامِ مَنْ تَبَعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ أَثَامِهِمْ شَيْئًا». رَوَاهُ مُسْلِمٌ .

4. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: **“The reward of the one who calls everyone to guidance will be equal to the rewards of whoever answers the call and the reward of the**

one who answers will not be lessened. Likewise the one who calls everyone to misguidance will bear the burden of the sins of whoever answers that call and the burden of the one who answers will not be lessened in the least”.

5 - عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : «الطَّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمَلًا الْمِيزَانَ ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمَلًا أَوْ تَمَلًا مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ ، وَالصَّلَاةُ نُورٌ ، وَالصَّدَقَةُ بُرْهَانٌ ، وَالصَّابَرُ ضِيَاءُ ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو فَيَأْتِي نَفْسَهُ فَمُعْتَقُهَا أَوْ مُوبِقُهَا». رَوَاهُ مُسْلِمٌ .

5. By way of Abu Maalik al-Harith bin Aasim Al-ashari (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Purification is half of faith and the statement Alhamdulillah fills the scale. Alhamdulillah along with Subhanallah together fills the heavens and the earth. As-Salah (the ritual prayer) is a light, charity is a proof, patience is a beacon and the Quran is a witness whether for you or against you. Everyone goes forth and in some way either sells himself to freedom or destruction”.**

6 - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ الرَّجُلَ الَّذِي يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلٌ بُشْرَى الْمُؤْمِنِينَ». رَوَاهُ مُسْلِمٌ .

6. By way of Abu Dharr (r.a.) who relates:

The following was asked of The Messenger of Allah (peace be upon him): “What about a man that does a good deed and is then praised by the people as a result of it?”

He (peace be upon him) replied: “**This is the speeding up of a believer’s reward.”**

7 - عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمَّ وَلَا حَزَنَ وَلَا أَذَى وَلَا غَمٌ ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ». مُتَقَوْلَةٌ عَلَيْهِ .

7. By way of Abu Saeed and Abu Hurairah (r.a.) both of whom narrated:

The Prophet (peace be upon him) said: “**If anything befalls on a Muslim whether it be fatigue, pain, distress, sadness, harm or grief; even the prick of a thorn; it will always be a way by which Allah removes his sins from him**”.

8 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الْ ضَعِيفِ وَفِي كُلِّ خَيْرٍ. إِخْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ. وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقْلُ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرَ اللَّهُ، وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحْ عَمَلَ الشَّيْطَانَ». رَوَاهُ مُسْلِمٌ .

8. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**The strong believer is better and more beloved to Allah than the weak believer, even though both stand for good. Therefore, be concerned with what benefits you, seeking help in Allah, and do not waver. If an affliction comes to you, do not say “If only I had done this or that”; rather you should say “Allah has decreed and carried out his will”**. The word ‘if’ opens Satan’s gates.

9. عَنْ أَبِي عَبْدِ اللَّهِ الزُّبَيرِ بْنِ الْعَوَامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَانْ يَأْخُذَ أَحَدُكُمْ أَحْبَلَهُ ثُمَّ يَأْتِي الْجَبَلَ فَيَأْتِي بِحُزْمَةٍ مِّنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَكْفُفُ اللَّهُ بِهَا وَجْهَهُ خَيْرِهِ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنْعَوْهُ». رَوَاهُ الْبُخَارِيُّ .

9. By way of Abu Abdallah az-Zubair bin al-Awwam (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**It is better for any of you to take some rope and go up the mountain to collect and carry bundles of wood on his back and then sell the wood, and then be content that the money from this is enough from Allah, is better than begging from people whether they are generous or not**”.

10. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَابُ قَوْسِينَ فِي الْجَنَّةِ خَيْرٌ مِّمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ أَوْ تَعْرُبُ»! مُتَفَقُّ عَلَيْهِ .

10. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**A minute part of heaven is better than everything which has witnessed the sun rise or set**”.

11. عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّدَقَ يَهْدِي إِلَى الْبَرِّ ، وَإِنَّ الْبَرَ يَهْدِي إِلَى الْجَنَّةِ ، وَإِنَّ الرَّجُلَ لِيَصُدُّقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا . وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ ، وَإِنَّ الرَّجُلَ لِيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا». مُتَفَقُّ عَلَيْهِ .

11. By way bin Masood (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Truth leads to righteousness and righteousness leads to heaven. It is possible that a man can be truthful to the point of being written down as honest in the sight of Allah. In the same way lying leads to wickedness and wickedness leads to the fire. It is possible that a man can lie so much that he is written down in the sight of Allah as a liar**”.

12 - عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالٌ ذَرَّةٌ مِنْ كِبْرٍ!». فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبَهُ حَسَنًا، وَنَعْلَهُ حَسَنَةً. فَقَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمْطُ النَّاسِ». رَوَاهُ مُسْلِمٌ.

12. By way of bin Masood (r.a.) who narrated:

The Prophet (peace be upon him) declared: “**He who has even an iota of arrogance in his heart will not enter heaven!**” A man then stated in reply: “**A man might like that his garment and shoes be pleasant looking.**” The Prophet answered: “**Allah is beautiful and loves beauty. Arrogance is the rejection of the truth and looking down on people**”.

13 - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرِبُكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنَكُمْ أَخْلَاقًا، وَإِنَّ أَبْعَضَكُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الظَّارِفُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَعَيِّهُقُونَ». رَوَاهُ التَّرمِذِيُّ.

13. By way of Jabir bin Abdullah (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**The people most beloved by me and that will be closest to me on the judgment day are the ones with high and strong morals. In the same way the people most abhorred by me and furthest away from me**

on the judgment day are the chatter-boxes, the arrogant lecturers and those of insincere eloquence”.

14 - عَنْ مُعاوِيَةَ بْنِ حَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ ، مَا حَقُّ زَوْجِهِ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ . وَلَا تَضْرِبِ الْوَجْهَ ، وَلَا تُقْبَحْ ، وَلَا تَهْجُزْ إِلَّا فِي الْبَيْتِ». رَوَاهُ أَبُو دَاؤُدَ.

14. By way of Muawiya bin Haida (r.a.) who said: I asked the Messenger of Allah: (peace be upon him) “O Messenger of Allah, what are the rights of our wives upon us?”

He replied: **“She should eat from what you eat and wear clothes like your own. You should never beat her face or call her ugly and boycotting should only be practiced in the house and not by leaving it”.**

15 - عَنْ أَبِي يَعْلَى شَدَادِ بْنِ أَوْيِسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ ، وَالْعَاجِزُ مَنْ أَتَيَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّ». رَوَاهُ التَّرمِذِيُّ .

15. By way of Abu Yala Shaddad bin Aws (r.a.) who narrated:

The Prophet (peace be upon him) said the following: **“A person of wisdom is the one who realizes that he must work for the afterlife. In the same manner, an ignorant person is the one who follows after all his worldly desires but hopes for the best from Allah as if that was enough”.**

16 - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثُلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثُلُ الْأُتْرَجَةِ: رِيحُهَا طَيْبٌ وَطَعْمُهَا طَيْبٌ: وَمَثُلُ

الْمُؤْمِنُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ: لَا رِيحَ لَهَا وَطَعْمُهَا حُلُوٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّجَاحَةِ: رِيحُهَا طَيْبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ! مُتَفَقُ عَلَيْهِ.

16. By way of Abu Musa Al-Ashari (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**The believer that reads the Quran is like a fruit the scent and taste of which are pleasant. The believer who does not read the Quran is like a date which has no scent but is sweet tasting. The hypocrite that reads the Quran is like a sweet basil herb which has a sweet scent and a bitter taste. The hypocrite that does not read the Quran is like a bitter apple which has no scent and a bitter taste”.**

17 - عَنْ أَبِي أُمَامَةَ الْبَاهْلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «أَنَا زَعِيمٌ بِيَسِيرٍ فِي رَيْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا ، وَبِيَسِيرٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا ، وَبِيَسِيرٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسِنَ خُلُقَهُ». رَوَاهُ أَبُو دَاوُدَ.

17. By way of Abu Umama Al-Baahili (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**I guarantee a house on the outskirts of paradise for he who leaves an argument even though he is right; likewise there is a house in the middle of paradise for he who leaves lying even if it be in jest. There is also a house at the upper most part of paradise for he who refines his moral strength to a high level”.**

18 - وَعَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ ، وَيُعْطِي عَلَى الرَّفِيقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِواهُ». رَوَاهُ مُسْلِمٌ .

18. By way of Aisha who (r.a.) stated:

The Prophet (peace be upon him) said: “**Allah is Gentle and loves gentleness. He therefore allows a thing which is carried out gently in such way that is not allowed for a deed done with harshness or anything like it**”.

19 - عَنْ أَبِي رُوقَيْهَ تَمِيمَ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الَّذِينُ الظَّاهِرَةُ فَلُنَا مِنْ؟ قَالَ: «لِلَّهِ وَلِرَبِّكَ تَبَاهُ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامِتُهُمْ». رَوَاهُ مُسْلِمٌ .

19. By way of Abu Ruqayya Tameem bin Aws Addaari (r.a.) who stated:

The Prophet (peace be upon him) said: “**Religion is characterized by sincerity**”.

We asked “Sincerity towards whom?”

He answered: “**Towards Allah, His book, His Messenger, and to all the Muslims; leaders and commoners alike**”.

20 - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْوَاتٍ فَقَالَ: «هَذَا الْإِنْسَانُ ، وَهَذَا أَجَلُهُ . فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَ الْخَطُّ الْأَقْرَبُ». رَوَاهُ البُخَارِيُّ .

20. By way of Anas (r.a.) who stated:

The Prophet (peace be upon him) drew some lines on the ground and said: “**This is man and this is his appointed term; he is always coming closer and closer to this appointed time**”.

21 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لَأَمْرُهُمْ بِالسُّوَاكِ مَعَ كُلِّ صَلَاةٍ». مُتَفَقُ عَلَيْهِ.

21. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**If it was not for the fear of overburdening my nation I would have ordered them to use the siwak (tooth stick) before every ritual prayer.”**

22. وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أَمْتَيْ مُعَافٍ إِلَّا
الْمُجَاهِرِينَ ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً ، ثُمَّ يُصْبِحَ وَقْدَ
سَرَّتْهُ اللَّهُ عَلَيْهِ ، فَيَقُولُ: يَا فُلَانُ ، عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا ، وَقَدْ بَاتَ يَسْرُرُهُ
رَبُّهُ ، وَيُصْبِحُ يَكْسِفُ سِرْرَةَ اللَّهِ عَلَيْهِ». مُتَقَدِّمٌ عَلَيْهِ .

22. By way of Abu Huraira (r.a.) who said:

I heard The Messenger of Allah (peace be upon him) saying: “All of my nation is pardoned except those who broadcast their sins. An example of broadcasting is such a man who does a particular action at night and wakes up in the morning with Allah having kept it secret for him. While in this state he says: ‘Last night I did such and such’. He went to sleep with his Lord covering up his fault and then wakes up and unveils what Allah has covered up”.

23. عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «مَثِيلٌ وَمَثْلُكُمْ
كَمَثِيلٍ رَجُلٍ أَوْ قَدْ نَارًا فَجَعَلَ الْجَنَادِبُ وَالْقَرَاسُ يَقْعُنُ فِيهَا وَهُوَ يَدْبُرُهُنَّ عَنْهَا
وَأَنَا أَخِذُ بِحُجَّرِكُمْ عَنِ النَّارِ وَأَنْتُمْ تُفْلِتُونَ مِنْ يَدِي». رَوَاهُ مُسْلِمٌ .

23. By way of Jaabir who (r.a.) stated:

The Messenger of Allah (peace be upon him) said: “I am like a man who kindled a fire into which the bugs and moths began falling into while he, at the same time, was swatting them away. In the same way I am taking hold of you to pull you away from the fire but you are slipping out of my hand”.

24. وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَا تَجْعَلُوا قَبْرِي
عِيدَا ، وَصَلُوا عَلَيَّ ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حِيثُ كُتُمْ». رَوَاهُ أَبُو دَاؤِدَ .

24. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Do not take my grave as a place for repetitive visitation. Send blessings (sala-wat) upon me, as your blessings (salawat) reach me from wherever you may be.**”

25 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَبْعَةٌ يُظْلَمُهُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا لِظِلِّهِ: إِمَامٌ عَادِلٌ ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ ، وَرَجُلٌ تَحَابَّ فِي اللَّهِ اجْتَمَعَ عَلَيْهِ وَتَفَرَّقَ عَلَيْهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَهَالٌ فَقَالَ: إِنِّي أَخَافُ اللَّهَ ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِهَادَةً مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيَّا فَقَاضَتْ عَيْنَاهُ». مُتَقَوِّلٌ عَلَيْهِ .

25. By way of Abu Huraira (r.a.) who narrated:

The Prophet (peace be upon him) once said: “**There are seven types of people whom Allah will shelter with His shade on a day when there will be no shade except His: a just leader; a young person that grew up in the worship of Allah Mighty and Majestic be He; a man with a heartfelt attachment to the mosques; two men who loved each other for Allah’s sake and who came together for His sake and separated for His sake; a man who is called by a woman of high status and beauty and responds to her: “I have a fear of Allah”; a man who gives charity and hides it to the point of his left hand not knowing what his right hand has given; and a man who remembers Allah in solitude and that affects him so much that he cried”.**

26 - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «وَالَّذِي نَفْسِي بِيَدِهِ ، لَا تَدْخُلُوا جَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا . أَوْلًا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابِبُتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ». رَوَاهُ مُسْلِمٌ .

26. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**By the One in whose Hand my soul is; you will not enter heaven until you believe; and you cannot believe if you do not love each other.** Shall I inform you of something which if you do it would produce love between you all? You should spread the ‘salaam’ greeting among yourselves”.

27 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «وَالَّذِي نَفِسي بِيَدِهِ ، لَقَدْ هَمَّتُ أَنْ أُمْرَ بِحَطَبٍ فَيُحَتَّطِبَ ، ثُمَّ أُمْرَ بِالصَّلَاةِ فَيُؤَذَّنُ لَهَا ، ثُمَّ أُمْرَ رَجُلًا فِي يَوْمِ النَّاسِ ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ». مُتَقَرَّ عَلَيْهِ .

27. By way of Abu Hurairah (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**By the One in whose hand my soul is; indeed I had a mind to order for some wood to be gathered. Afterward I thought of ordering the call to prayer commissioning a man to lead in the ritual prayer. Meanwhile I would backtrack behind some people (who don't attend the congregational prayer) and burn down their homes”.**

28 - عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُوَسِبَ رَجُلٌ مِّنْ كَانَ قَبْلَكُمْ ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ وَكَانَ مُؤْسِرًا ، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاءُرُوا عَنِ الْمُعْسِرِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ ؟ نَجَاءُرُوهُ اعْنَهُ». رَوَاهُ مُسْلِمٌ .

28. By way of Abu Masood Albadri (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**A man from the people who came before you was held to account for his deeds. He had no good deeds aside from the fact that he would mingle with the people even though he was rich. He would consistently order his servant to write off any debts owed to him.**

Allah, the Mighty and Majestic, ordered: “Such is more befitting of us than it is of him; Pardon him!”

29 - عَنْ أَبْنَىٰ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ : «عُذْتَ بِإِمْرَأَةٍ فِي هِرَّةٍ حَبَسَتْهَا ، حَتَّىٰ مَاتَتْ ، فَدَخَلَتْ فِيهَا النَّارَ ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ هِيَ حَبَسَتْهَا ، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَابِ الْأَرْضِ». مُتَفَقُّ عَلَيْهِ .

29. By way of bin Umar (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: **“Punishment was decreed for a woman because of a kitten which she caged until it died. She entered the fire because she did not feed it or give it anything to drink after caging it; nor did she let it be so it could at least eat the earth’s bugs”.**

30 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ : «كُتُبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّنَى ، مُدْرِكٌ ذَلِكَ لَا مَحَالَةَ : الْعَيْنَانِ زِنَاهُمَا النَّظَرُ ، وَالْأَذْنَانِ زِنَاهُمَا الْإِسْتِمَاعُ ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ ، وَالْيَدُ زِنَاهَا الْبَطْشُ ، وَالرِّجْلُ زِنَاهَا الْخُطْطَا ، وَالْقَلْبُ يَهْوَى وَيَتَمَّنِي ، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ أَوْ يُكَذِّبُهُ». مُتَفَقُّ عَلَيْهِ .

30. By way of Abu Huraira (r.a.) who reported:

The Prophet (peace be upon him) said: **“The son of Adam cannot avoid his share of fornication. The fornication of the eyes is gained by looking; the fornication of the ears is gained by listening; the tongue’s fornication is gained through talking; the hand’s fornication is gained by the grasp; the fornication of the legs is in the steps they take: the heart yearns and hopes and the loins either accept or reject it”.**

31 - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانٌ مِنْ أَهْلِ النَّارِ لَمْ أَرْهُمَا: قَوْمٌ مَعْهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَأَسِيَّاتٍ عَارِيَاتٍ، مُبِلَّاتٌ مَائِلَاتٌ، رُؤُسُهُنَّ كَأَسِنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلُنَ الْجَنَّةَ، وَلَا يَحْدُنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». رَوَاهُ مُسْلِمٌ.

31. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Among the dwellers of the fire are two groups which I did not seen before: one is a group with whips that look like cow tails and they beat the people. The other is a group of women who are clothed yet naked; convincing and easy to convince, their heads are like leaning camel humps. They will not enter heaven nor catch its scent even though its scent reaches to such and such lengths.**”

32 - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا ذُكِرَ عِنْدَ النَّبِيِّ ﷺ، فَأَثْنَى عَلَيْهِ رَجُلٌ حَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «أَوْيُحَكَ، قَطَعْتَ عُنْقَ صَاحِبِكَ». – يَقُولُهُ مِرَارًا – «إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ فَلِيُقْلِلْ: أَحْسَبُ كَذَا وَكَذَا، إِنْ كَانَ يُرَى أَنَّهُ كَذِيلَكَ، وَحَسِيبَةُ اللَّهِ. وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدٌ». مُتَّفَقٌ عَلَيْهِ.

32. By way of Abu Bakra (r.a.) who reported:

A man was mentioned in the presence of the Prophet (peace be upon him) upon which another man showered him with praise. At this the Prophet (peace be upon him) said: ‘Woe to you! You have broken your companion’s neck’ and he said this repeatedly.

He continued: “**If you find yourself in a position where you have to praise then you should say: ‘I think this man is such and such’ if it is true that he has those qualities”. His ultimate judge is Allah and no one’s credibility can be attested to in light of Allah”.**

- 33 - عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، جُرْثُومَ بْنِ نَاثِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ قَالَ: «إِنَّ اللَّهَ تَعَالَى فَرَأَيْصَ فَلَا تُصَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَمَ أَشْيَاءً فَلَا تَسْتَهِكُوهَا، وَسَكَّتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا». رَوَاهُ الدَّارِ قُطْنِيُّ.

33. By way of Abu Thalaba Al-Khushaniyy Jurthum bin Naashir (r.a.) who narrated:

The Messenger of Allah (peace be upon him) said: “**Allah, Transcendent be He, has given us obligations, so do not waste them. He also has given us limits so do not overstep them. He has made certain things forbidden so do not take part in them. Allah has also remained silent on things as a mercy on you, not out of neglect; so do not go searching in regards to them**”.

- 34 - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: «مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ خَرْجًا، وَمِنْ كُلِّ هَمٍ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ». رَوَاهُ أَبُو دَاؤْدَ.

34. By way of bin Abbas (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Whoever commits to constantly seeking forgiveness, Allah will provide him a way out of every tight situation, a relief from every source of distress and will provide for him from places that he would not expect**”.

- 35 - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ قَالَ: «مَنْ سَلَكَ طَرِيقًا يَتَبَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رَضِيَ بِهَا صَنَعَ، وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ! وَفَضْلُ الْعَالَمِ عَلَى الْعَابِدِ

كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ ، وَإِنَّ الْعُلَمَاءَ وَرَبَّةَ الْأَنْبِيَاءَ ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرَّثُوا دِينَارًا وَلَا دِرْهَمًا ، وَإِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ ». رَوَاهُ أَبُو دَاؤُدُ ، وَالترْمِذِيُّ .

35. By way of Abu Dardaa (r.a.) who said:

I heard the Messenger of Allah (peace be upon him) saying: **“Whoever sets out on a path seeking knowledge, Allah makes the path to heaven easy for him. The angels spread their wings for the seeker of knowledge in agreement with what he is doing. All that is in the heavens, in and on earth, and even the fish of the ocean ask for the forgiveness of this scholar. The superiority of the scholar over the mere worshipper is like the superiority of the moon over the rest of the visible bodies of space. Indeed the scholars are the inheritors of the prophets. The prophets do not leave behind gold and silver coins as an inheritance; knowledge is their inheritance. So whoever has taken hold of this knowledge has taken hold of a great abundance”.**

- 36 - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَخْرِيكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟ إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». رَوَاهُ مُسْلِمٌ .

36. By way of Abu Dharr (r.a.) who said:

The Messenger of Allah (peace be upon him) said to me: **“Shall I inform you of the most beloved speech to Allah? The most beloved speech to Allah is SubhaanAllahi wa bi hamdihi (Glory be to Allah and as such he should be praised)”**.

- 37 - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ إِجْلَالِ اللَّهِ تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَالْجَافِي عَنْهُ ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ». رَوَاهُ أَبُو دَاؤُدَّ .

37. By way of Abu Musa (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**An act which glorifies the majesty of Allah, Transcendent be He, is the honoring of an elderly Muslim and one who lives according to the Quran without being either extreme or negligent. It is also the act of honoring a just ruler**”.

38 - عَنْ عِيَاضِ بْنِ حَمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ
«إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضُّعُوا، حَتَّى لَا يُفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يُغَنِّيَ
أَحَدٌ عَلَى أَحَدٍ». رَوَاهُ مُسْلِمٌ .

38. By way of Iyad bin Himar (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Allah has revealed to me a command for you to be mutually humble so that no one will glorify himself over another nor should anyone oppress another**”.

39 - وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّ الْعَبْدَ لِيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ
رِضْوَانِ اللَّهِ تَعَالَى مَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ ، وَإِنَّ الْعَبْدَ
لِيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللَّهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ» .
رَوَاهُ الْبُخَارِيُّ .

39. By way of Abu Hurairah (r.a.) who related:

The Prophet (peace be upon him) has said: “**It is possible that a servant of Allah will utter a statement that appears to be inconsequential yet is so pleasing to Allah, Transcendent be He, that Allah will raise that servant up in degrees. It is also possible that a servant of Allah can utter a statement that appears to be inconsequential yet is so unpleasant to Allah, Transcendent be He, that because of it the servant will be thrown into Hell**”.



40. - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَبْغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَزْجُو أَنَّ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ». رَوَاهُ مُسْلِمٌ.

40. By way of bin Amr bin Aas (r.a.) who stated:

I heard the Messenger of Allah (peace be upon him) saying: “**If you happen to hear the call to prayer then repeat the verses as they are said then send blessings (salawat) upon me, because whoever prays one blessing for me Allah will send upon him ten which are like it. You should then ask that I receive the right of intercession, as it is a station in paradise which is only reserved for one of Allah’s servants; indeed I hope that I am he. Whoever asks that I receive the right of intercession can therefore expect an intercession”.**

41. - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصَّيَامُ جُنَاحٌ، فَإِذَا كَانَ يَوْمٌ صَوْمٌ أَحَدِكُمْ فَلَا يَرْفُثُ، وَلَا يَصْخَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئهِ خَلُوفٌ فِي الصَّائِمِ أَطْبَعُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ . لِلصَّائِمِ فَرْحَتَانٍ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرَحَ، وَإِذَا لَقِيَ رَبَّهُ فَرَحَ بِصَوْمِهِ». مُتَقَدِّمٌ عَلَيْهِ.

41. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) stated: “**Allah, the Mighty and Majestic, said: “All the actions of the son of Adam are for himself except fasting which is mine and I will give the reward for it. Fasting is like a shield. So during one’s fast he**



should not engage in obscenities and he should not shout. If a person should insult or start a fight with one who is fasting, he should repel it by saying “I am fasting”. Such it is that the smell of a fasting person’s mouth is more pleasant to Allah than the smell of musk. The fasting person experiences two joys; joy when he breaks his fast and joy when he meets his Lord”.

42 - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: «مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ».

رَوَاهُ التَّرمِذِيُّ.

42. By way of Zaid bin Khalid AlJuhaniy (r.a.) who narrated:

The Prophet (peace be upon him) once said: “**Whoever provides for a fasting person the provision to break his fast will have the same reward without the reward of the fasting one being diminished in the slightest”.**

43 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرَابَةً أَصِلُّهُمْ وَيَقْطَعُونِي، وَأَحْسِنُ إِلَيْهِمْ وَيُسْيِئُونَ إِلَيَّ، وَأَخْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ! فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَانَتْ تُسْفِهُمُ الْمَلَكُونَ! وَلَا يَرَأُ مَعَكَ مِنَ اللَّهِ تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ». رَوَاهُ مُسْلِمٌ.

43. By way of Abu Huraira (r.a.) who stated: A man stated the following: “O Messenger of Allah I have relatives whom I try to keep close, while they cut me off; I am good to them, while they are terrible with me; and I practice forbearance with them, while they behave harsh towards me.”

The Prophet (peace be upon him) replied: “**If you are indeed as you say then it is as if you are dusting hot ash upon them and there will always remain with you aid from Allah, Transcendent be He, as long as you are acting in such a way”.**

44. - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّهَا سَتَكُونُ بَعْدِي أَثْرَةً وَأُمُورٌ تُنْكِرُونَهَا!» قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَا ذَلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَسَأَلُونَ اللَّهَ الَّذِي لَكُمْ». مُتَفَقُ عَلَيْهِ .

44. By way of Abdullah bin Masood (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**After me there will be acts of preferential treatment and other matters which you will recognize as bad.**”

We asked: “O Messenger of Allah, what should our course of action be if any of us should witness that state of affairs?”

He replied: “**Carry out the obligations laid upon you and ask Allah for those considerations that should be in your favor**”.

45. - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ جَلَسَ فِي مَجْلِسٍ، فَكَثُرَ فِيهِ لَعْطَهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، إِلَّا غُفرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ». رَوَاهُ التَّرْمِذِيُّ .

45. By way of Abu Huraira (r.a.) who said:

“The Messenger of Allah (peace be upon him) said: “**Whoever sits down in a gathering where much useless chatter has occurred and says the following prayer before he leaves will be forgiven from whatever occurred in that gathering: “Glory be to you, O Allah, and with that you are praised. I testify that there is no god worthy of worship except You, I seek your forgiveness and I repent to you.”**

46 - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ قَالَ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَصُضْ عَنْ يَسَارِهِ ثَلَاثَةً، وَلْيَسْتَعْدُ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثَةً، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ». رَوَاهُ مُسْلِمٌ.

46. By way Jabir (r.a.) who narrated:

The Messenger of Allah (peace be upon him) has said: “**If any of you sees a dream which he dislikes he should spit three times to his left, seek refuge in Allah from Satan three times and turn to the other side**”.

47 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعَقُوبَةِ مَا طَمَعَ بِجَنَاحِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَاحِهِ أَحَدٌ». رَوَاهُ مُسْلِمٌ .

47. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**If a believer knew the exact extent of Allah's punishment no one would have any hope of entering heaven. In the same way, if a disbeliever knew the exact extent of Allah's Mercy no one would lose hope of his paradise**”.

48 - عَنْ أَبِي كَرِيمَةَ الْمِقْدَادِ بْنِ مَعْدِيكَرِبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرَّاً مِنْ بَطْنِهِ. بِحَسْبِ ابْنِ آدَمَ أَكْلَاتُ يُقْمِنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَتُلْكُ لِطَعَامِهِ، وَتُلْكُ لِشَرَابِهِ، وَتُلْكُ لِنَفْسِهِ». رَوَاهُ التَّرمِذِيُّ .

48. By way of Abu Kareema Almiqdad bin Ma'adeekarib (r.a.) who stated:

I heard The Messenger of Allah (peace be upon him) saying: “**The son of Adam has never filled any container worse than his**

gut. A few morsels are enough for the son of Adam to keep his spine upright. If eating has to be more substantial, then it should be one third for his food a third for his drink and a third for his breath”.

49 - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَدِ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْرِبَيَ لَهُ بِنَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ فَإِنَّمَا أَفْطَعَ لَهُ قِطْعَةً مِنَ النَّارِ». مُتَّقِّدٌ عَلَيْهِ .

49. By way of Umm Salama (r.a.) who narrated:

The Messenger of Allah (peace be upon him) said: “**Verily I am but a man, a man to whom you come to resolve your disputes. It so happens that some of you might be more convincing in his argument than others, which inevitably results in me judging strictly in accordance with what I hear. If it happens that I judge in favor of someone by giving him what rightfully belongs to his brother it is like me cutting a piece of the fire for him”.**

50 - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رُبَّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ». رَوَاهُ مُسْلِمٌ .

50. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**It is possible that a disheveled and soiled person who gets driven away from most places is to swear by Allah that a thing would happen; and that Allah would, because of him, make it so”.**

51 - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٌ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضِي دَخَلَتِ الْجَنَّةَ». رَوَاهُ التَّرْمِذِيُّ .

51. By way of Umm Salama (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Any woman who dies while her husband is pleased with her will enter the Garden**”.

52 - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرُنَّ مِنَ الْمُعْرُوفِ شَيْئًا وَلَا يَأْتِي أَخَاهُ بِوْجِهٍ طَلْقٍ». رَوَاهُ مُسْلِمٌ.

52. By way of Abu Dharr (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Do not belittle any type of good even if it be as simple as greeting your brother with a smiling face**”.

53 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيِّ، وَالْمَاشِيُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». مُتَقَّدٌ عَلَيْهِ. وَفِي رِوَايَةِ الْبُخَارِيِّ: «وَالصَّغِيرُ عَلَى الْكَبِيرِ».

53. By way of Abu Huraira (r.a.) who reported:

The Messenger of Allah (peace be upon him) said: “**A person who is riding should initiate the salam greeting to the one walking; he who is walking should say it to the one sitting; and the smaller group should initiate it upon the many**” (Another narration in Bukhari adds “and the junior to the senior.”)

54 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَاحِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيمُ الْعَاطِسِ». مُتَقَّدٌ عَلَيْهِ.

54. By way of Abu Hurairah (r.a.) who stated:

The Messenger of Allah (peace be upon him) stated: “**There are five obligations that a Muslim has upon another Muslim: the return of the salam greeting, the visiting of the one who is**

sick, following the funeral procession of the one who died, accepting invitations and blessing the one who sneezes".

55 - وَعَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَعُودُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذِهِبِ الْبَأْسَ، إِشْفِ أَنْتَ الشَّافِ لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقْمًا». مُتَقَوِّلٌ عَلَيْهِ.

55. By way of Aisha (r.a.) who reported:

The Prophet (peace be upon him), upon visiting any of his family members who were sick, would rub with his right hand on them saying: "**O Allah, Lord of Mankind, take away the discomfort. Cure as you are The Curer. There is no cure that will be better than your cure; a cure that does not pass by any disease".**

56 - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ: فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى قَسْوَةُ الْقَلْبِ! وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقُلْبُ الْقَاسِي». رَوَاهُ التَّرْمِذِيُّ.

56. By way of bin Umar (r.a.) who said:

The Messenger of Allah (peace be upon him) said: "**Do not engage often in speech which does not include the remembrance of Allah because abundant speech without the remembrance of Allah causes the heart to harden. A hard heart is the farthest away from Allah".**

57 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «النَّاسُ مَعَادُونَ كَمَعَادِنَ الْذَّهَبِ وَالْفِضَّةِ، خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا أَتَّلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ». رَوَاهُ مُسْلِمٌ.

57. By way of Abu Huraira (r.a.) who related:

The Prophet (peace be upon him) stated: “**People are like minerals such as gold and silver. The best of you during the Period of Ignorance (Jahiliyya) are the best when it comes to Islam if they gain understanding. Kindred spirits are like a closely knit mobilized army. They will have affinity for their kin and will have animosity towards their enemies**”.

58 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَوْ كَانَ لِي مِثْلُ أُحْدِي ذَهَبًا لَسَرَرَنِي أَلَاَ تَمَرَّ عَلَيَّ ثَلَاثٌ لِيَالٌ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرْصَدْتُهُ لِلَّدِينِ». مُتَّفَقٌ عَلَيْهِ .

58. By way of Abu Huraira (r.a.) who narrated:

The Prophet (peace be upon him) has said: “**If I had the equivalent of Uhud mountain in gold, it would please me for it to be given away within three days, without there being any of it left except a little that I would put aside for any debts**”.

59 - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «اَنْظُرُوا إِلَى مَنْ هُوَ اَسْفَلُ مِنْكُمْ ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقُكُمْ ، فَهُوَ أَجْدَرُ أَلَاَ تَزَدَّرُوا بِنِعْمَةِ اللَّهِ عَلَيْكُمْ». مُتَّفَقٌ عَلَيْهِ .

59. By way of Abu Hurairah (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Look at those who are of a lower status than you and do not look at the one who is above you. This will serve you better in not belittling Allah's blessings upon you**”.

60 - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَيْسَ صَلَاةً أَنْقَلَ عَلَى الْمُنَافِقِينَ مِنْ صَلَاةِ الْفَجْرِ وَالْعِشَاءِ ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبُّوا !» ! مُتَّفَقٌ عَلَيْهِ .

60. By way of Abu Hurairah (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**None of the ritual prayers are more difficult for the hypocrites than the dawn and night prayers. If they only knew the reward for these prayers, they would attend them even if they had to crawl**”.

61 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرَّاً مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ. فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّةً فَلْيَفْعُلْ». مُتَّقِّنٌ عَلَيْهِ.

61. By way of Abu Huraira (r.a.) who said:

I heard the Messenger of Allah (peace be upon him) saying: “**It so happens that my nation will be called on Judgment day in a state of dazzling beauty from the effects of ablution. He who can therefore make for a long lasting dazzle let him do so**”.

62 - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً. مُتَّقِّنٌ عَلَيْهِ.

62. By way of Anas (r.a.) who stated the following concerning Allah's Messenger: (peace be upon him) “He used to avoid returning to his family late at night after a journey preferring rather to return in the afternoon or early evening.”

63 - عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ: الْإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُلَةُهُ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ». مُتَّقِّنٌ عَلَيْهِ.

63. By way of bin Umar (r.a.) who stated:

I heard the Messenger of Allah (peace be upon him) saying: “**Every one of you is a shepherd and every one of you is responsible for his flock. So a man is the shepherd of his family and is responsible for his flock. A woman is a shepherd of her husband’s household and is responsible for her flock. Likewise, the servant is a shepherd of his master’s property and is responsible for his flock. Such it is that all of you are shepherds and are responsible for your flocks**”.

64 - عَنْ عَدِيٍّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُحًا ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ ، وَيَنْظُرُ أَشَأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ ، فَاتَّقُوا النَّارَ وَلَوْ بِشَقِّ ثَمَرَةٍ ». مَتَّفَقُ عَلَيْهِ .

64. By way of Adiyy bin Hatim (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Every one of you, without exception, will be spoken to by His Lord without there being a mediator between them. Then he will look to his extreme right and only see what he has put forward. He will also look to his extreme left and only see what he has put forward. Upon looking in front of him, he will behold the fire right before his eyes. Be conscious therefore of the fire even when it comes to half of a date**”.

65 - وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ الرَّحْمَةَ مِنْهُ جُزْءً ، فَأَمْسَكَ عِنْدَهُ تِسْعَةَ وَتِسْعِينَ ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءً وَاحِدًا ، فَمِنْ ذَلِكَ الْجُزْءِ يَرَاهُ الْخَلَائِقُ ، حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ ». .

65. By way of Abu Huraira (r.a.) who said:

I heard Allah’s Messenger (peace be upon him) saying: “**Allah made mercy into one hundred parts, ninety-nine of which He**



kept for himself sending the remaining one down to earth. That one part is what dictates how the created things show mercy to each other, such as seen in the way an animal will raise her hoof so as not to step on her young”.

66 - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْحَلَالَ بَيْنَ ، وَإِنَّ الْحَرَامَ بَيْنَ ، وَبَيْنَهُمَا مُشْبَهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبَرَ لِدِينِهِ وَعَرَضِهِ ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى ، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ: أَلَا وَهِيَ الْقَلْبُ ». مُتَفَقُ عَلَيْهِ .

66. By way of Numan bin Bashir (r.a.) who said:

I heard The Messenger of Allah (peace be upon him) saying: “It is true that what is permissible is clear and what is prohibited is clear, however there lies in between the two grey matters, the nature of which is not known to many people. The one who stays away from these grey areas protects his honor and religion by default. However, the one who becomes engrossed in those grey areas will eventually fall into the prohibited. It is like a shepherd herding his flock near a protected border so that he can barely help but cross into the protected pastures. Every king has a protected area. The protected area of Allah is his prohibitions. In this regard, there is a lump of flesh in the body which if sound the whole body is sound and if it be spoiled the whole body will be spoiled; that is the heart”.

67 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَصْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَأَرْفَدٌ؛ فَإِنِ اسْتَيقَظَ فَذَكَرَ اللَّهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ؛ فَإِنْ



تَوَضَّأَ انْحَلَّتْ عُقْدَةً ؛ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَهُ كُلُّهَا ، فَأَصْبَحَ نَشِيطًا طَيِّبَ
النَّفِيسِ ؛ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفِيسِ كَسْلَانًا». مُتَعَقُّ عَلَيْهِ.

67. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**When any of you sleeps, Satan ties three knots upon the back of your head.** At every knot he says: ‘You have a long night, so sleep.’ If the sleeper then wakes up remembering Allah, Transcendent be He, a knot is untied. If he then makes ablution another knot is loosened and then the third becomes untied if he performs the ritual prayer. This sequence will lead to him waking up lively in high spirits. If not for this sequence he will wake up with lousy spirits and a lazy attitude”.

- 68 - عَنْ أَنَّسِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ قَالَ: «إِنَّ الْكَافِرَ إِذَا
عَمِلَ حَسَنَةً أُطْعَمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا ، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ تَعَالَى يَدْخِرُ لَهُ
حَسَنَاتِهِ فِي الْآخِرَةِ ، وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ».

68. By way of Anas (r.a.) who related:

Allah's Messenger (peace be upon him) has said: “**If a non-believer does a good deed he will be given thereby a taste of the here-and-now. However, when it comes to the believer, Allah will store it for him in the hereafter and also will provide some provision in the here-and-now in equal to his act of obedience**”.

- 69 - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ فِي
بَيْتِي هَذَا: «اللَّهُمَّ مَنْ وَلَيْتَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُّ عَلَيْهِ ، وَمَنْ وَلَيْ
مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَأَرْفَقْتُهُ بِهِ». رَوَاهُ مُسْلِمٌ.

69. By way of Aisha (r.a.) who said:

I heard Allah's Messenger (peace be upon him) saying the following

in my house: “**O Allah, whoever has been given a responsibility in regard to my nation and he burdens them, then burden him in like manner. However, whoever is given a responsibility in regards to my nation and is kind to them, then be kind to him in like manner**”.

70 - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ مِنْ سَفَرٍ وَقَدْ سَرَّتْ سَهْوَةً لِي بِقَرَامِ فِيهِ تَمَاثِيلُ، فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ هَتَّكَهُ وَتَلَوَّنَ وَجْهُهُ، وَقَالَ: «يَا عَائِشَةُ، أَشَدُ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَاحُونَ بِخَلْقِ اللَّهِ». مُتَقَرَّ عَلَيْهِ .

70. By way of Aisha (r.a.) who related:

The Messenger of Allah (peace be upon him) had returned from travelling and found that I had draped a curtain which had images on it over an alcove of mine. Allah's Messenger upon seeing it tore it down and his face changed color, whereupon he said: **“Hey Aisha! Those who will be punished the most on judgment day are those who attempt to mimic the creation of Allah”**.

71 - عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ ، وَإِنْ عَادَهُ عَشِيشَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». رَوَاهُ التَّرْمِذِيُّ.

71. By way of Ali (r.a.) who said:

I heard The Messenger of Allah (peace be upon him) saying: **“The blessings (salat wa salam) of seventy angels are sent upon any Muslim until evening who visits a sick person in the morning and if he visits him in the evening seventy angels send blessings (salat wa salam) upon him until the morning. He will also gain a pasture in heaven”**.

72 - وَعَنْهُ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقُرُّأُ: «قُلْ هُوَ اللَّهُ أَحَدٌ» يُرِدُّهَا ، فَلَمَّا
أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ، فَذَكَرَ ذَلِكَ لَهُ ، وَكَانَ الرَّجُلُ يَتَقَاهُ ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «وَالَّذِي تَفْسِي بِيَدِهِ ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». رَوَاهُ الْبُخَارِيُّ.

72. By way of Abu Saed Al Khudri (r.a.) who stated:

One night a man heard another man repeatedly reciting ‘Say, He is Allah; the One, the Only.’ In the morning he went and told the messenger of Allah, as if he saw it as a big deal. The Messenger of Allah (peace be upon him) said: “**By the one in whose hand my soul is in, it is equivalent to a third of the Quran**”.

73 - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاؤِدَ، وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ صَيَامُ
دَاؤِدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَتَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ
يَوْمًا». مُتَفَقُ عَلَيْهِ.

73. By way of Abdullah bin Amr Bin Aas (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**The type of prayer most beloved by Allah was the one practiced by David and the type of fasting most beloved was the one practiced by David. He used to sleep for half the night, stand in prayer for a third and then sleep again for a sixth of the night. He would also fast every other day**”.

74 - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي
الصَّلَاةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعْلَهُ
يَذْهَبُ يَسْتَغْفِرُ فَيَسْبَقُ نَفْسَهُ». مُتَفَقُ عَلَيْهِ.

74. By way of Aisha (r.a.) who stated:

The Prophet (peace be upon him) said: “**If any of you happens**

to doze off in prayer then he should rest until his sleepiness goes away. That is because when a person prays in a drowsy state he might think he is seeking forgiveness but instead curses himself”.

75 - عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاهُ اللَّيْلَ وَآتَاهُ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَا لَا فَهُوَ يُنْفِقُهُ آتَاهُ اللَّيْلَ وَآتَاهُ النَّهَارِ». مُتَقَرَّ عَلَيْهِ.

75. By way of IBN Umar (r.a.) who related:

The Prophet (peace be upon him) has said: “**There should be no jealousy except in two cases: first, concerning a man to whom Allah has given the Quran and he uses it to recite night and day; second, a man to whom Allah has bestowed wealth with which he spends in charity day and night”.**

76 - وَعَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: «إِذَا وَقَعْتُ لِقْمَةً أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذَى، وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَنْدِرِي فِي أَيِّ طَعَامٍ الْبَرَكَةُ». رَوَاهُ مُسْلِمٌ .

76. By way of Jabir bin Abdullah (r.a.) who stated:

Allah's Messenger (peace be upon him) said: “**If a morsel of one of you happens to fall then he should pick it up, remove whatever dirt is upon it and then eat it. He should not leave it there for Satan. One should also not wipe his hands with napkins without first licking his fingers because he has no way of knowing which of his fingers has the bounteous blessing.”**

77 - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ قَالَ: «الْكَبَائِرُ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ». رَوَاهُ الْبُخَارِيُّ .

77. By way of Abdullah bin Amr al-Aas (r.a.) who related:

The Prophet (peace be upon him) has said: “**The grave sins are: association of partners with Allah, disobedience to parents, murder and a false oath**”.

78 - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «أَنَا وَكَافِلُ السَّيِّمِ فِي الْجَنَّةِ هَكَذَا»، وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى ، وَفَرَّجَ بَيْنَهُمَا . رَوَاهُ الْبُخَارِيُّ .

78. By way of Sahl ibn Saad (r.a.) who said:

Allah's Messenger (peace be upon him) said: “**The guardian of an orphan and I will be like this in heaven.**” He said that while showing his index and middle finger with a little space in between”.

79 - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَعْنَ رَسُولِ اللَّهِ ﷺ أَكَلَ الرِّبَّا وَمُوْكَلَهُ» . رَوَاهُ مُسْلِمٌ .

79. By way of bin Masood who stated: “**The Messenger of Allah (peace be upon him) has cursed the one who partakes of usury and he who initiates the partaking thereof.**”

80 - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهِ أَوْ أَزِيدُهُ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَتِهِ مِثْلُهَا» أَوْ أَغْفِرُ . وَمَنْ تَقَرَّبَ مِنِّي شَبَرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا ، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا ، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً ، وَمَنْ لَقِيَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشِرِّكُ بِي شَيْئًا لِقِيَتُهُ بِمِثْلِهَا مَغْفِرَةً» . رَوَاهُ مُسْلِمٌ .

80. By way of Abu Dharr (r.a.) who stated:

The Prophet (peace be upon him) said: “**Allah, the Mighty and Majestic, says: ‘Whoever does a good deed will have a ten-fold**

reward for it or I can give more. He who commits a sin will be repaid in kind no more than the sin he committed or I can forgive it. Whoever draws close to me by a hand span, I come towards that person by an arm's length. Whoever draws close to me an arm's length, I come towards that person the length of both arms outspread. Whoever comes to me walking I come towards him running. Whoever comes to me with an earth span of sins but does not associate any partners with me, I will meet him with the like thereof in forgiveness”.

81 - عَنْ أَبِي يَحْيَىٰ صُهَيْبٍ بْنِ سِنَانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَباً لِأَمْرِ الْمُؤْمِنِ! إِنَّ أَمْرَهُ كُلُّهُ لَهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنَّ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ». رَوَاهُ مُسْلِمٌ.

81. By way of Yahya Suhaib bin Sinan (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Wondrous is the affair of the believer. In every aspect of his affair there is to be found some good, and such a situation is only for a believer. If joy befalls him he is thankful and it is good for him and if a hardship befalls him he exhibits patience and it is good for him**”.

82 - عَنْ أَبِي أُمَامَةَ صُدَيْقِ بْنِ عَجْلَانَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءٌ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ قَطْرَتَيْنِ وَأَثْرَيْنِ: قَطْرَةٌ دُمُوعٌ مِنْ حَشْيَةِ اللَّهِ، وَقَطْرَةٌ دَمٌ تُهْرَاقُ فِي سَبِيلِ اللَّهِ. وَأَمَّا الْأَثْرَيْنِ فَأَثْرٌ فِي سَبِيلِ اللَّهِ تَعَالَى، وَأَثْرٌ فِي فَرِيقَةٍ مِنْ فَرَائِضِ اللَّهِ تَعَالَى». رَوَاهُ التَّرمِذِيُّ.

82. By way of Abu Umaama Suday bin Ajlaan Al-Baahiliy (r.a.) who related:

The Prophet (peace be upon him) has said: “**Nothing is more beloved to Allah, transcendent be He, than two drops and two marks. The tear drop that comes as a result of humble fear**

of Allah and a drop of blood shed in the path of Allah. As for the mark it is a mark gained in the path of Allah and a mark appearing as a result of one of Allah's ordained obligations".

83 - عَنْ أَبِي حَمْزَةَ أَنَّسَ بْنَ مَالِكٍ الْأَنْصَارِيِّ خَادِمِ رَسُولِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدٍ مِّنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلَادَةٍ». مُتَقَوْلَةٌ عَلَيْهِ .

83. By way of Abu Hamza Anas bin Malik Al-Ansari, (r.a.) the servant of the Messenger of Allah, who said:

The Messenger of Allah (peace be upon him) said: "**It is a fact that Allah is more pleased at the repentance of His servant than one of you would be pleased to stumble across your own camel after having lost it in a wide barren desert**".

84 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارُسُونَهُ بَيْنَهُمْ، إِلَّا نَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِّيَّهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ». رَوَاهُ مُسْلِمٌ .

84. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) said: "**Any group of people that gathers together in one of Allah's houses to recite and study the Book of Allah will have tranquility descend upon them, mercy envelop them, the angels surround them, and Allah will mention them among those present with Him**".

85 - عَنْ أَبِي بَرْزَةَ نَضْلَةَ بْنِ عُبَيْدِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : «لَا تَزُولُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ، وَعَنْ مَا لِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَعَنْ جُسْمِهِ فِيمَ أَبْلَاهُ؟». رَوَاهُ التَّرْمِذِيُّ .

85. By way of Abu Barza Nadla bin Ubaid Alaslamiy (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**A person will not be able to move on judgment day until he is asked concerning his life and how he spent it, his knowledge and how he used it, his money and how he got it as well as where he spent it, and his body and to what ends he utilized it**”.

86 - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَتَمَّنِي أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ». وَفِي رِوَايَةٍ: «لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ». مُتَّفَقُ عَلَيْهِ.

86. By way of Anas (r.a.) who stated:

The Prophet (peace be upon him) said: “**Absolutely no one desires to return to the transitory world after having entered paradise, having nothing on earth to return to, except the martyr. He wishes to return to the transitory world so he can be killed ten times because of how much he is honored**”. (In another narration it is because of his understanding of the extent of martyrdom’s virtue.)

87 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثَةِ ، فَإِنْ مَرَّتْ بِهِ ثَلَاثَ فَلِيَقْتُلُهُ وَلَيُسْلِمُ عَلَيْهِ ، فَإِنْ رَدَ عَلَيْهِ السَّلَامَ فَقَدِ اشْتَرَكَ فِي الْأَجْرِ ، وَإِنْ لَمْ يَرُدْ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ ، وَخَرَجَ الْمُسْلِمُ مِنَ الْمِهْجَرَةِ». رَوَاهُ أَبُو دَاوُدَ.

87. By way of Abu Hurairah (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**It is not permissible for a believer to boycott another believer for more than three days. So when three days have passed and the first happens to meet the other he should initiate the salam**

greeting. If the other returns the greeting, then they both have a share in reward. If the other does not answer then he has sinned while the first is counted as having stopped the boycott.”

- 88 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتَدْرُونَ مَا الْعِيَّبَةُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكُ أَخَاكَ بِمَا يَكْرُهُ». قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَثْتَهُ». رَوَاهُ مُسْلِمٌ.

88. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**Do you know what backbiting is?**”

They replied: “Allah and His messenger Know best.” He continued: “It is revealing a thing about him which he would not like to be told.”

It was further asked: “**What if my brother is indeed exactly as I have said?**” He replied: “If he is like that, then you have backbitten, and if not you have slandered him”.

- 89 - عَنْ عُبَادَةَ بْنِ الصَّامِيتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةِ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا، أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْهَا، مَا لَمْ يَدْعُ بِإِلَّا مُنْجَى، أَوْ قَطِيعَةٌ رَحِيمٌ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذْنْ نُكْثِرْ. قَالَ: «اللَّهُ أَكْثَرُ». رَوَاهُ التَّرمِيدِيُّ.

89. By way of Ubada bin Samit (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**Allah, Transcendent be He, will give every Muslim on earth who supplicates to Him in prayer what he has requested, or remove from him some harm of equal proportion. It will be like this as long as he does not ask for something related to sin or the severing of family relations.**”

One of those present enquired: “Should we then engage therein

abundantly?” and the Prophet (peace be upon him) replied: “**Allah’s reward is even more abundant to you**”.

90. - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاتَ الْفَجْرِ وَصَلَاتَ الظَّهَرِ كُتِبَ لَهُ كَانَ قَرَأَهُ مِنَ اللَّيْلِ». رَوَاهُ مُسْلِمٌ.

90. By way of Umar bin al-Hattab (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Whoever misses his regular night prayer or some of it because of sleep and then prays it during the time between the dawn prayer and the first prayer of Afternoon will be regarded as if he has prayed during his usual time at night**”.

91. - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَنْتُمْ يُخَيِّرُ أَعْمَالَكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرُكُمْ يُخَيِّرُ أَعْمَالَكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرُكُمْ مِنْ إِنْفَاقِ الدَّهْبِ وَالْفِضْةِ، وَخَيْرُكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَافَهُمْ وَيَضْرِبُوا أَعْنَافَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللَّهِ تَعَالَى». رَوَاهُ التَّرْمِذِيُّ.

91. By way of Abu Addarda (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**Shall I inform you of the best of deeds that you engage in, as it is the purest in the sight of your King (Allah), and is of the highest level in regards to your stature; better than even spending of gold and silver in charity and better even than meeting your enemy on the battle field, smiting their necks and having your necks smitten?**” “**But of course**” they replied.

He continued: “**The remembrance of Allah, Transcendent be He**”.

92 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَهُ بِالْحَرْبِ ! وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ . وَمَا يَزَالُ عَبْدِي يَتَقْرَبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحِبَّهُ كُنْتُ سَمْعُهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرُهُ الَّذِي يُعْصِرُ بِهِ ، وَيَدُهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلُهُ الَّتِي يَمْشِي بِهَا ، وَإِنْ سَأَلَنِي أَعْطِيَتُهُ ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِذَنَهُ». رَوَاهُ الْبُخَارِيُّ .

92. By way of Abu Hurairah (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Verily Allah, Transcendent be He, has said: ‘I declare war upon anyone who shows enmity to a close confidant of mine. There is nothing more beloved to me than that my servant who comes closer to me with what I have ordained as obligatory upon him. My servant will draw closer and closer to me with the supererogatory deeds to the point where I will love Him. When it happens that I start to love him, I become his ears with which he hears, his sight with which he sees, his hand by which he grabs and his legs with which he walks. It will be such that when he asks of me I will give, and when he betakes himself refuge in me, I will grant it to him’.**”

93 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَيْتَانِ مِنْ حَدِيدٍ مِنْ ثُدِيدِهِمَا إِلَى تَرَاقِيهِمَا . فَإِمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَغَتْ أَوْ وَقَرَثْ عَلَى جَلْدِهِ حَتَّى تُخْفَيَ بَنَانَهُ وَتَعْفُوَ أَكْرَهَ . وَإِمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَرِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا فَهُوَ يُوَسِّعُهَا فَلَا تَسْتَسِعُ ». مُتَقَدِّمٌ عَلَيْهِ .

93. By way of Abu Hurairah (r.a.) who stated:

I heard the Messenger of Allah (peace be upon him) saying: “**The**

similitude that illustrates a miser and a philanthropist is that of two men wearing two different coats of arms covering from their breasts to their necks. The coat of arms of the philanthropist flows or loosens every time he spends, to the point that it protects his limbs while not impeding his movement. The coat of arms of the miser, at even the thought of spending, becomes as if glued to him so tightly that he tries to widen the rings but to no avail”.

94 - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ «إِحْتَجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: فِي الْجَبَارِوْنَ وَالْمُتَكَبِّرِوْنَ . وَقَالَتِ الْجَنَّةُ فِي ضُعَفَاءِ النَّاسِ وَمَسَاكِينِهِمْ . فَقَضَى اللَّهُ بَيْنَهُمَا: إِنَّكِ الْجَنَّةَ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءَ ، وَإِنَّكِ النَّارُ عَذَابِي أَعَذِّبُ بِكِ مَنْ أَشَاءَ ، وَلَكِلَيْكُمَا عَلَيَّ مِلْوُهَا». رَوَاهُ مُسْلِمٌ .

94. By way of Abu Saeed Alkhudri (r.a.) who related:

The Prophet (peace be upon him) has said: “**Heaven and Hell had a dispute. ‘I am full of tyrants and arrogant people’, said hell. ‘Well I am full of the weak and the poor’, said heaven. Allah judged between them thusly: “You are heaven; a display of my mercy and how I bestow it on whomever I will. You, on the other hand, are hell; a display of my torment and how I punish whomever I will. However it is upon me to fill both of you”.**

95 - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعْلَمَ عِلْمًا مِمَّا يُعْتَنِي بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ ، لَا يَتَعَلَّمُ إِلَّا يُصِيبُ بِهِ غَرْضًا مِنَ الدُّنْيَا ، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» - يَعْنِي رِيحَهَا. رَوَاهُ أَبُو دَاؤْدَ.

95. By way of Abu Huraira (r.a.) who said:

The Messenger of Allah (peace be upon him) said: “**Whoever learns a piece of knowledge that should only be learned for**

the sake of Allah, the Mighty and Majestic, and thus learns it to attain a portion of the here-and-now will not attain to the trace of heaven; meaning even its fragrance”.

96 - عَنْ سَعْدِ بْنِ أَبِي وَقَاسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ دُبُرَ الصَّلَاةِ بِهُؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ وَالْبُخْلِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ». رَوَاهُ الْبُخَارِيُّ.

96. By way Saad bin Abu Waqqas (r.a.) who stated:

The Messenger of Allah (peace be upon him) used to say the following words in seeking protection at the end of every ritual prayer: “**O Allah I seek refuge in you from cowardice and miserliness; from debilitating old age, from the temptations of the here-and-now and from the tribulations of the grave”.**

97 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَنْهَا بِعَفْوٍ إِلَّا عِزًا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ». رَوَاهُ مُسْلِمٌ.

97. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) said: “**Property is not decreased by giving charity and Allah bestows nothing but honor to a person that grants pardon. In like fashion Allah raises in status the one who exhibits humility for his sake”.**

98 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «وَاللَّهُ إِنِّي لَا سُتَغْفِرُ اللَّهَ وَأَتُوْبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»، رَوَاهُ الْبُخَارِيُّ.

98. By way of Abu Hurairah (r.a.) who said:

I heard The Messenger of Allah (peace be upon him) saying: “**By Allah, I seek Allah's forgiveness and repent to him at least seventy times in a day**”.

- 99 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتَدْرُونَ مَنِ الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ. فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةً، وَيَأْتِي وَقَدْ شَتَمَ هَذَا، وَقَدَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا . فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُفْضَى مَا عَلَيْهِ أُخْذَ مِنْ خَطَايَاهُمْ، فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرَحَ فِي النَّارِ». رَوَاهُ مُسْلِمٌ .

99. By way of Abu Huraira (r.a.) who stated:

The Messenger of Allah (peace be upon him) asked: “Do you know who is considered bankrupt?”

“As we know it, a bankrupt person is someone that does not have any dirhams or property,” those around him replied.

The Prophet (peace be upon him) stated further: **“The bankrupt person among my ummah (community) is he who comes on judgment day with an account full of fasting, praying, and mandatory alms-giving but along with that has an account of having abusively insulted this one, wrongly accusing that one, shedding the blood of another one and assaulting someone else. These wronged people are then given his good deeds and if his good deeds are used up before their payment has been made in full, their sins will be taken and thrown upon him after which he will be thrown in the fire”.**

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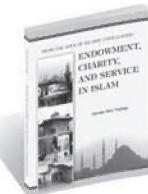
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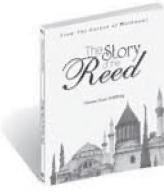
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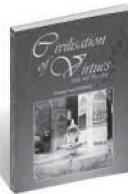
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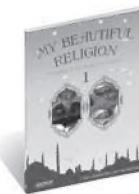
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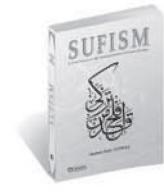
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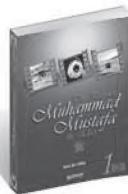
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